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The Honourable Sir Chaudhri Zafarullah Khan (sitting, right)
Commerce Member of the Governor-General's Executive Council
with the Members of the Ahmadiyya Community, Satankulam.

The
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Vol. XXXIV SEPTEMBER, 1935 No. 9

بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

PROPHECY ABOUT THE RISE OF AN EASTERN POWER—II

(Continued from the last issue)

In 1904 the word of God came to the Promised Messiah, Prophet Ahmad of Qadian, which embodied a great prophecy about the rise of Japan as a World Power. The said revelation was.

ایک مشرقی طاقت اور کوریا کی نازک حالت

i. e., "an Eastern power and Korea in a critical condition." (*al-Hakam* vol. 9, No. 1). In order to appreciate fully and adequately the wonderful manner in which this prophecy has been fulfilled, it is necessary to know something about the past history of Korea and of the rapid rise of Japan to not only a great Eastern Power but one of the four or five greatest Powers of the world. In our last article we dealt briefly with this subject. We now intend to dwell on it in greater detail to show how remarkably the prophecy that was made more than 30 years ago by an unknown person who lived in a remote corner of the Punjab, away from all contact with civilization, having not the time nor the wish to become familiar with the cross-currents in world-politics, has been fulfilled.

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A Glance over Korean History

Towards the end of the 14th century A.D. when after a reign of about a thousand years the Wang dynasty, the Founder of modern Korea perished, this country tendered its homage to the first Ming emperor of China and its ruler received from the Chinese Emperor his investiture as sovereign, and accepted from him the Chinese calendar and chronology, in itself a declaration of fealty. From that time till almost the end of the 19th century Korea remained under Chinese suzerainty having its own ruler and government. During the four decades, *i. e.* from 1854 to 1894, as we stated in our last article on this subject when Japan had to make treaties and conclude agreements with Western powers and had to concede to them "concessions" and "rights" and when she was also busy trying to free herself from the disabilities those treaties and agreements imposed upon her, she had constantly to think about and guard against two lines of attack. Russia was extending rapidly and aggressively in the North. Japan had to guard not only against attack from that direction through Siberia, but against attack from south through Korea. In 1894 Japan succeeded in getting extra-territorialty abolished and began to expand herself. While in her egg-shell she had been self-supporting ; now that she had emerged and was growing in population she looked to the mainland for sustenance. The Western powers had already begun to divide China into spheres of influence for themselves. The new Japan felt the danger of this, especially of Russia's ambitions in Korea, for the Korean peninsula is pointed like a weapon at the very heart of the Japanese Empire. Now Korea was under the nominal suzerainty of China, and the Chinese Government was obviously unable to protect the peninsula from Russia or from any one else. So Japan made war on China in 1894, and set up an independent kingdom in Korea. As a further result of that war Japan annexed the Liaotung Peninsula, which forms the southern tip of Manchuria. Russia protested against this and Japan meekly handed Liaotung back to China, whereupon Russia coolly seized Liaotung for herself and built a branch of the Chinese Eastern Railway through Southern Manchuria to Liaotung, where two ports were constructed, Port Arthur and

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Dairen. Russia had at last achieved her ambition of a warm water port in the Pacific : Vladivostok was useful but it was frozen in the winter. This was more than Japan could stand. Supported by an alliance (1902) with Great Britain she declared war on Russia in 1904 and to the surprise and bewilderment of the whole world defeated her by a brilliant naval victory and won back Liaotung. It was during the early stages of this war that the word of God came to the Promised Messiah, the Prophet Ahmad of Qadian that as the result of this war Japan would come to be regarded as an Eastern Power and Korea would lose its independence. The Prophecy was made at a time and under such circumstances that humanly speaking it was inconceivable that Japan could inflict defeat over a first-class European Power.

An Eastern Power

The Russo-Japanese War of 1904-1905 made Japan an Eastern Power; the World War made her a World Power. Under a treaty signed in November, 1905, the direction of the external relations of Korea came under Japan and Japanese diplomatic and consular representatives took charge of Korean subjects and interests in foreign countries. A resident-general represented Japan at the Korean capital to direct diplomatic affairs. Under the convention of July 1907, the resident-general's powers were enormously increased. In administrative reforms the Korean government followed his guidance. By the treaty of 22nd August, 1910, the Emperor of Korea made *complete and permanent cession to the Emperor of Japan of all rights of sovereignty over the whole of Korea.*" The entire direction of the administration was then taken over by the Japanese resident-general, who was given the title of governor-general. Thus the condition of Korea became critical and she ceased to remain a sovereign State and Japan rose to be a great Eastern Power at her expense.

Japan as a World Power

In our last article we dealt briefly with the different stages of the political development and economic progress through which Japan has passed during the past 80 years when it

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became opened to western influence. The time that has since passed and has witnessed a remarkable progress in all spheres of the nation's life and has seen Japan rise from an unknown, semi-barbarous people into one of the most powerful nations of the world can be divided into three periods : First, from 1854 to 1894 ; second from 1894 to 1918; third from 1918 to 1935. In the first period Japan saw the intrusion of Western influence and keenly felt it but like other Eastern countries was quite helpless against Western greed and rapacity and had to conclude agreements compromising its national dignity and freedom. She had to grant rights of extra-territorialty to foreigners and even her tariff rights were abridged. But whereas on the one hand she had to conclude treaties "of amity and goodwill" with America, Holland, Great Britain and France and had to accord these Powers "friendly concessions," on the other she was busy devising means and applying all her energies to the cancellation and abrogation of these "friendly concessions" and "treaties of amity and goodwill," till at last she succeeded in 1894 in abolishing extra-territoriality and in the same year, Korea which Japan always regarded as one of the most likely bases of attack on her empire from the south was released from Chinese suzerainty and was created an independent kingdom, though for about 18 months all the departments were practically under Japanese influence.

Second Period

In 1902 Japan signed an alliance with Great Britain and supported by that alliance she declared war on Russia and to the surprise and amazement of the whole world inflicted an ignominious defeat upon her. From that time onward Japan began to be taken seriously by Western Powers, her friendship was sought and her enmity feared. A great Power had risen in the East. The eastern people were very much delighted over this victory. The West was after all not quite invincible. The prophecy of the Prophet of India, an Eastern country, about the rise of an Eastern Power, was clearly fulfilled. Apart from the moral effect that this victory of Japan over Russia produced in Western chancellories and very much raised Japan in the

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estimation of the West, it completely obliterated Russian influence in the Far-East and Kotea practically became annexed to Japan though it took five more years to become in actual fact a part of the Japanese Empire. In, 1914 the Great European War came. True to her alliance, Japan joined the Allies and fought on the side of her last enemy, Russia. There was little fighting, however, for the Japanese. Their business was to supply the Allies with munitions and materials of war, to police the Pacific and to carry the trade of Asia in their ships. A more profitable business could hardly be imagined. Japan emerged from the war with a doubled industrial output and with a favourable trade balance of two billion dollars. At the Peace Conference in Paris she was given not only Shantung and the islands which had formed Germany's naval bases in the Pacific, but a permanent seat on the Council of the League of Nations, which was equivalent to the recognition that Japan was one of the half-dozen great Powers of the world.

Japan had made a great fortune. But with the increase in her wealth, her difficulties also multiplied. Japan was no longer self-supporting. Her population had increased at an astonishing rate : in 1846 it was 26 million, in 1920 the census figures showed almost 50 million. Every inch of land that could bear a crop was under cultivation but agriculture could not support the new millions and every year the population was increasing by 800,000.

Emigration could not solve the problem of over-population : there was no room in the outlying islands of the Empire, and Korea was already over-populated and the United States, New Zealand and Australia had barred their doors against Japanese labour. Moreover, the Japanese are by nature disinclined to emigrate. The only solution for Japan was to become the factory of the East ; only by industrialisation could she support her ever-increasing population. But here again Japan was face to face with terrible handicaps. Her natural resources of coal and iron were inconsiderable ; for the sinews of industry she was dependent upon imports from foreign powers. For raw materials too she depended on foreign Powers, on America

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and India for cotton, on Australia for wool, on the Dutch Empire and on America for oil; silk was the only important raw material which she could hope to produce at home. What would happen if the British Empire or the United States stopped to sell raw materials and to stop buying cotton goods and silk.

Japan Bent upon Conquest

The militarists led by the General Staff, which is commonly called "the Camp" in Japan saw the only solution of their manifold and multitudinous difficulties in conquest and to that end they set about making their army and navy the strongest in the world. But America, her rival Power in the Pacific could not sit idle seeing Japan increasing her army and navy. A race in ship-building began and America set a pace which Japan with her small and inferior resources could not hope to keep up. America sulked at Japan's control of the ex-German islands in the Pacific which were the stations of U. S. cable system. What is more, America protested openly against Japan's policy towards China. Japan had already begun to violate the principle of the "open door" in regard to China.

There was war in the air between the two Pacific Powers. But the Nine Power Conference at Washington (1921) eased the situation. Japan returned to a saner mood. She abandoned her ambition of naval supremacy and adopted a ratio between her navy and those of Great Britain and the United States of 3 : 5 : 5. With regard to China she formally accepted the principle of the "open door."

For about ten years, from 1922 to 1930, Japan pursued a policy of peace. But the pursuance of this policy could not solve her problems. She found she must explore new lands and make new conquests. Manchuria was a land of infinite possibilities. It could not form an outlet for her surplus population, the winters were too severe for the Japanese to stand; but its virgin forests and pasture lands were capable of supplying the raw materials for Japanese industry: its mineral deposits could supply the power—he coal and iron and shale-oil which were so sadly lacking in Japan: and its agricultural belt would make up the deficiency in the Japanese food supply.

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Manchuria becomes Manchukuo

Japan had not to wait long to conquer Manchuria. On September 18, 1931, a bomb exploded on the South Manchurian Railway. The explosion was taken by Japan as a signal for invading Manchuria. Without declaring war, without any diplomatic warning, the Japanese took possession of Mukden. At the time of this invasion of Mukden the Council of the League of Nations happened to be in session at Geneva. China appealed to the League against this act of aggression by Japan. The League ordered Japanese troops to withdraw. Japan replied by intensifying her campaign of conquest and within a year of the opening of hostilities every Chinese army in Manchuria was defeated and Japan declared that the three Eastern Provinces were now the independent State of Manchukuo. The new State had Japanese advisers in every department and the Japanese army for its military force; the deposed Manchu Emperor, Henry Pu-yi, who for the last ten years had lived under Japanese protection, was brought out of his retirement to become first President and later (in February 1934) Emperor of the New State.

Japan withdraws from the League of Nations

In the eyes of the Western Powers the Japanese took the place which the Bolsheviks had held since 1917 as the villains of the world's political play. The League of Nations appointed a Commission headed by Lord Lytton to report on the situation in the Far East. The Commission reported that Japan's action was unjustified and unjustifiable. Japan retaliated by withdrawing from the League and by conquering Jehol and bringing Inner Manchuria under the Manchukuan rule and by occupying the strongholds which are the key to Peking.

Thus at one blow, says the writer of *The Post War World* to which we are obliged for a few quotations :

> "Japan had swept away the whole house of cards which statesmen had been so laboriously constructing since 1918 as a barrier against war. By the League Covenant of 1919, Article 8, 'The members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the

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League? By the Nine-Power Treaty signed at Washington in 1922, 'The contracting powers, other than China agree to respect the sovereignty, the independence and the territorial and administrative integrity of China. To provide the fullest and most unembarrassed opportunity to China to develop and maintain for herself an effective and stable Government.' By the Briand-Kellogg pact signed at Paris in 1928, 'The High Contracting Parties agree that the settlement or solution of all disputes of conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means." Japan had violated the spirit of Covenant, Treaty and Pact. The task of devising a machinery to outlaw war must be begun all over again.'

Present Situation

Japan has successfully defied the whole world by quietly going ahead with her expansionist policy and paying no heed to previous commitments or to diplomatic protests and the situation at present is that Japan is free to do what she likes in the Far-East because the World Powers are too distraught by their own conflicts and economic problems to bother about what does not directly and immediately concern them. A Great Empire in the East is in process of coming into being, controlled by Japan and with the immense resources and population of China included in it. If China is absorbed into the Japanese Empire and there is no earthly reason why it should not be as there is evidently nothing to save it, then Japan's supremacy in the Pacific will be unquestioned and China will follow Manchuria in being closed to Western trade. But it may be doubted whether matters will even stop there. Japan is in a curious mood and nothing can describe it more fully and graphically than a speech made by General Araki the virtual dictator of Japan and its Minister of War in 1933. The General said:

"It is a big mistake to consider the Manchurian problem from a merely materialistic point of view and regard it simply as a question of rights, or interests or 'life line.' The trouble has arisen because the corrupt materialistic ideas of the Chinese people, imported from the West, have defiled the racial spirit and national morality of the Japanese to the firing-point. We Japanese are not afraid of blood, nor do we grudge

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to lay down our lives for justice. It is the Imperial House that is the Centre of us. Herein lies the supreme virtue of the Imperial House. His Majesty is, *ipso facto*, Japanese morality, and to assist in promoting the prosperity of the Imperial House or the spread of Japanese morality is the basic principle of our existence. Lately, however, the burning national spirit has been on the wane, it has been going down steeply. Capitalists are engrossed with calculation and profits to the neglect of the welfare of society. Politicians run after party advantage, forgetful of the interest of the State.... It is a veritable measure of providence that the Manchurian trouble has arisen, it is an alarm-bell for the awakening of the Japanese people. If the nation is rekindled with the same great spirit in which the country was founded, the time will come when all the nations of the world will be made to look up to our Kodo. Kodo, the great ideal of the Japanese nation, is of such substance that it should be spread and expanded all over the world, and every impediment to it brushed aside—even by the sword."

Kodo* goes further than the assertion of the superiority of the Japanese race It holds that Japan has a sacred mission in the East, a duty to save Eastern peoples from domination by the White races. By the Monroe Doctrine the United States had claimed to be the protector of the American peoples and European powers were forbidden to acquire new territories or political rights in that Continent. Japan now made the same claim in Asia.

"The countries of the Far East," said Araki, "are the objects of pressure on the part of the White races. But awakened Japan can no longer tolerate further tyranny and oppression at their hands. It is the duty of the Emperor's country to oppose with determination, the actions of any Power, however strong, if they are not in accord with Kodo. Do not worry about deficiency of strength or of material, everything depends on spirit. If anybody impedes the march of this country he should be beaten down ruthlessly and without giving any quarter. As for the Manchurian affair, does it not afford a capital opportunity for making known to the outer world what Japan and her true spirit and value is like and also a capital opportunity for all the people of Asia

*Kodo corresponds to Fascism.—*Ed.*

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to exhibit the spirit and civilization of Asia as against the two groups of Europe and America?"

Ahmad's Prophecy fulfilled

Dear reader, this is a brief history of the rise of Japan into a great World-Power and the greatest in the East and of the annexation of Korea by Japan. More than 30 years ago a recluse who was hardly known beyond the confines of his own province and who being pre-occupied with more serious and weighty matters did not care for, nor had he the time and the desire to study the political changes that were taking place in his own country much less could he know or desired to know what problems were agitating the minds of the politicians and military leaders in Japan and Russia, in the early stages of the Russo-Japanese War of 1905, when not the most far-sighted and wide-awake politician in the West and the most optimistic Japanese General could even conceive of a victory of the semi-barbarous Japan over the the mighty hordes of the Tsar, prophesied that the war would result in a crushing victory of Japan over Russia and as the consequence of that victory Japan would emerge and be regarded as a Great Eastern Power and Korea would lose her independence and come under the political tutelage of Japan. That recluse, that holy man, that eastern Sage who spoke of the rise of a great Power in the East over the ashes of Korea and the humiliation of Russia, was Prophet Ahmad of Qadian, the Promised Deliverer of all Nations and the prophecy to which we refer we have quoted in the beginning of our article. The greatness of the prophecy did not lie in the fact that Prophet Ahmad predicted that a certain political happening would take place and it did take place as he foretold. What proves its divine origin and shows this prophecy to possess unusual significance and importance is the fact that it was made by a person who by nature and occupation and on account of his manifold and grave responsibilities and duties, was a complete stranger to politics, who naturally was absolutely in the dark as to whether there was any rivalry between Japan and Russia and that Korea was the bone of contention, who even if he had been a great student of world politics could not foresee a Japanese victory over Russia and the virtual

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absorption of Korea by Japan and that as a result of this victory Japan would emerge as a Great Eastern Power. So wonderfully has this prophecy met its fulfilment that now whenever Japan is referred to in the speeches of great leaders of political thought in the West, it is spoken of as 'a Great Eastern Power.' Before the publication of this prophecy there was no such thing as 'an Eastern Power.' All the 'Powers' lay in the West. But after the publication of this prophecy not only a Great Power has arisen in the East in quite unforeseen and unusual circumstances but has remained 'a Great Eastern Power' and has been spoken of as such in spite of the fact that since then there have also come into being independent Powers in the East such as Afghanistan, Persia and even Turkey but they have never been regarded or referred to as 'Great Eastern Powers' because the Prophecy of Prophet Ahmad did not apply to them but to a Power which was to become great by defeating Russia and annexing Korea. The fulfilment of this prophecy could be dismissed as a chance happening if Prophet Ahmad had not made other as great, even greater, prophecies about important political occurrences and changes, many of which have already been fulfilled in circumstanes which have left most unbelieving and agnostic people amazed and bewildered. He foretold the fall of the Kachar dynasty in Persia and the cancellation of the Partition of Bengal in 1906. He prophesied about the coming of a great war in which the Tsar of Russia was to lose his crown, throne and life. He predicted that Turkey would also be defeated in that war but would retrieve her defeat and come into her own immediately afterwards. He foretold the elevation of King Nadir Shah to the throne of Afghanistan and his tragic and untimely death. He prophesied about the economic blizzard which overtook the world in 1930 and has not yet visibly abated, about the breaking-out of plague and influenza and prophesied about the occurrence of dreadful and devastating earthquakes in all parts of the world. We make bold to say that not a single happening that has left its permanent and abiding imprint on the affairs of nations and was not of transient and temporary significance, has occurred during the last 30 or more years about which a

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mention is not to be found in Ahmad's revelations. It is in this fact that the greatness of the prophecy about the rise of Japan to be a great Eastern Power lies. If there is a meaning in the creation of the Universe and a purpose in the life of man and if there is a God Who controls the Universe and in His great Beneficence and Mercy provides as much and as well for the spiritual needs of man as He does for his physical needs and if He has been sending His Prophets and Messengers in the past to meet and fulfil man's spiritual needs and those Messengers and Prophets have been showing signs and making prophecies to strengthen men's belief in God, then certainly and without the least vestige of doubt God raised Prophet Ahmad for the spiritual and moral regeneration of mankind and he made prophecies about great happenings in the world, many of which have already met their fulfilment and many await fulfilment, the prophecy about the rise of Japan as a great World-Power being one of them.

We most earnestly appeal to those who happen to read this article but who never before had the time or felt the inclination, to think over the significance of Ahmad's claims and the object of his Advent, to give this matter of colossal seriousness their most profound consideration. Prophets of God do not come every day. Blessed indeed are those who give attentive ears to their Call and accept them before it is too late.

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WHY CRUCIFIXION ?

(BY MR. MUHAMMAD HUSSAIN, B. COM.)

Notwithstanding its classifications as political, economic, social and religious, history is in the main a record of the activities of man. These classifications are not like water-tight compartments, but are as cells of an organism which act and react upon each other. They all converge exactly at the place where they appear to diverge. Besides this fundamental unity, history has another outstanding characteristic of easy interpretability in any and every way. Historical facts like statistical figures can be made to mean anything. It was this feature which enabled Karl Marx to apprise the world of economic interpretation of history and declare Communism as an inevitable stage in the economic evolution. Evolution being the law of life, the big stream of history fed by its various tributaries, seems to flow from the time when Adam delved and Eve span, down to these days. In short it rises from eternity and will end in eternity.

Belief in Spirits

In this article, an attempt will be made to bring into sharp relief an evolutionary development in the systems of sacrifices and the belief in their efficacy. From the beginning of the world human life has been haunted by hunger and want of every kind—disease, vice, crime and death. It was inevitable that the primitive man should have asked himself "why do I suffer ?" This question forms the foundation-stone of the soaring structure of dark beliefs and curious rituals. The inquisitive mind then consoled itself by a belief in the existence of spirits both malign and benign, which bring pain and pleasure in his life. Even death was not regarded as a natural phenomenon, but was always attributed to the vindictiveness of some indignant and revengeful spirit.

Early forms of sacrifices

In his desperate quest for salvation, the primitive man invented an elaborate system of sacrifices which, he believed,

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would propitiate angry spirits and win their regard and goodwill. It was done in the belief that the invisible spirits ate the spiritual counterpart of the things offered to them. Modern research has revealed to us that the earliest idea of sacrifice was that of a common meal partaken of by the God and his worshippers together. Animal was brought and killed on the altar, then a sense of consolation would suffuse the mind of the devotee. It was believed that God communed and partook of the meals. As Arabs believe that if they have eaten even with an enemy, they feel held in bonds of amity, so it was held by our early ancestors that when once the gods broke bread with them it was a sacrament by which they were equally bound to friendship and protection. This was the embryonic stage of the system of sacrifices and oblations which after centuries of evolution found its highest and noblest perfection in the act of Abraham sacrificing his son.

Time wrought a change and instead of meals gifts came to be offered to win the favours of the invisible spirits. Then there came into vogue not only a gift but a sacrificial idea and the people began to feel that the more valuable the victim the greater the control over the unseen beings. These feelings were the beginning of the human sacrifice. It did not originate in human cruelty, but in his flaming desire to establish communion with the gods and bask in the sunshine of their smiles and favours. Tennyson has drawn an apt picture in his poem "The Victim," which illustrates the desire of a king to part with the dearest and nearest. The choice is left to the priest who concludes that the king loves his wife best and when the choice is made, she is sacrificed as the highest act of piety.

Birth of sacrificial idea

The evolution did not end with ordinary men. Its further developments are simply blood-curdling, because the Elect of God were driven into shambles for the consummation of some bloody ritual. The sacrifice of Prometheus in Greece, Osiris in Egypt and Krishna and Vishnu in India are examples which show that even divines and sub-divines could not escape the violent sweep of the sacrificial idea. Perhaps some stickler for

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hard facts might spurn the foregoing examples as legendry and devoid of historicity. But who dare deny that the whole Christendom believes that Jesus Christ died on the Cross to redeem the sinful souls and lighten the burden of mankind.

As many theories have sprung from his supposed 'ignominious end' on the Cross, it would not be amiss to write briefly of what led Jesus to court death on the Cross. A Prophet as he was, he set up a relentless crusade against Synagogues and the Sadducees and all that they stood for. His matter-of-fact advent coupled with his human personality innocent of panopoly of divinity sadly disillusioned the Jews who were athrill with romantic hopes of a Messiah descending in clouds and bringing in his wake a millennium. Thus disappointed, they would have none of him. They set their face against him. They did not say "Hail to thee" but cried, "Away with him" After a life of trials and tribulations he fell into the hands of his enemy. He was brought to Calvary where he was hung on the Cross. His own followers were a fickle lot. No euphemistic account of their behaviour can show them in a favourable light. Their minds began to be assailed with doubts and apprehensions. Two of them who were on their way to Emmaus are reported to have said, "we trusted that this had been he who was to have redeemed Israel. But that trust is now broken and destroyed."

Theories about Crucifixion

Religious indifferentism prevailed among the rank and file of the Christians. They felt crest-fallen. The seed of love which Jesus had sown in the hearts of his followers lay dormant for sometime. But it was not to die. There came a time when it sprouted. The latent love burst forth into cascades of new beliefs and theories which sought to cover the supposed ignominy of his end and trick him out as a super-man. Wish being father to thought, they conceived an idea that the Lord would visit the world again and pilot his mission to the sunny shores of success. This self-coined belief tickled their messianic hopes and sprinkled balm on their lacerated hearts. The New Testament which has suffered a lot of incisions and mutilations

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att he hands of Jesus' apostles, is all on the tip-toe of expectation for the second advent of "Our Lord." The noble task which had been cut short by the Crucifixion would be fulfilled in his second advent. But why he came to so ignoble an end continued to harass their minds. They were at a loss to put a gloss over the ignominy of his death on the Cross. Their brains were in travail. Relief came when old-world paganism swept over their thoughts and the idea that he was a sacrificial victim, possessed their souls. He, they laid a flattering unction to their souls, was head and shoulder above other victims and martyrs who courted death for the sake of mankind. He was a divinely appointed victim. He suffered and died—not lived and taught, to save the world.

This new-fangled faith let loose a flood of theories which sought to show the Crucifixion in the most advantageous light. For centuries it was held that Jesus was the price that God paid to the Devil who had usurped all divine powers and had become a paramount ruler. God handed over Jesus to the Devil to pacify his vindictiveness and vengeance, in order to redeem those millions of souls who were in his infernal keeping.

Then another belief held the field. It was that God was angry with mankind on account of the sin and fall of Adam, and according to His inexorable law of justice He must visit the sins of fathers upon their sons. It was a heathenish idea which proved that Adam's 'trangression' had tainted and corrupted all mankind. Dr. W.G.T. Shed, sometime back, gave a sermon whose title "Sin a Nature and that Nature Guilt" in a nutshell contains the theory that a babe is by nature guilty and worthy of hell-fire. In order to free mankind from the incubus of His justice untempered by mercy, God made Jesus to die a vicarious death.

Then about the 10th century Anselm adumbrated another theory in supersession of the two mentioned above. The author of the theory maintained that the death of Jesus was neither a price to the Devil nor a divice to appease the rage of God aganist mankind. Jesus, he believed, died to meet the exigency of the divine government. God wanted to show His

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mercy, which he could not unless somebody suffered vicariously. Thus He Himself raised Jesus and led him to the Cross, just to enable Him to forgive mankind. This is sometime known as Governmental Theory.

There was another theory—that Christ met death on the Cross and went to hell to undergo all the torture which all the souls would have suffered till eternity. It was held that he who reposed faith in this theory would enter Heaven. This is known as Substitutional Theory.

Last of all came a doctrine that Jesus suffered and died to manifest the love of God and to teach men how much God loved them and how ready He was to forgive.

Parable of Prodigal Son

A nodding acquaintance with the original teachings of Jesus would expose the futility of all these theories. They all are aftermaths and mere figments of the imagination of theologians whose fickle fancy set up some "wind-mills" to fight which they forged these theories as weapons. They are miles away from the sayings and doings of the Prophet of Nazareth. This divorce alone is sufficient to knock these theories on the head. Jesus sums up his attitude once for all in the marvellous parable of the Prodigal Son. He did not conjure up God burning with rage Who need be pacified by some vicarious blood. He did not maintain that there was any gulf between the Creator and the Creation which some sacrificial victim must court martyrdom to bridge. He had no notion of any devil lurking in the background to be paid his exorbitant price. His whole life was a thrilling sermon on the fatherhood of God and the brotherhood of man. The Father was full of love and affection and yearned for His sons, more especially for the erratic ones. When a son says "I must enter my father's house" the father never says, "well, where is the price to appease my wrath." The father is overwhelmed with affection and flings open his doors. His joy on his son's return is not a whit less because the son was prodigal. The repentance of a prodigal son stirs his hearts to its inmost depths. He folds him to

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his heaving bosom and says, "He was lost but now that I have found him, I must kill a fatted calf." God loves His sons far more affectionately than an earthly father does. The gates of Heaven are thrown open to the erring souls. The parable of the Prodigal Son had no other purpose but to describe the love of God for His sinful creatures. Those who believe in Crucifixion theories belie it and caricature Jesus and parody his teachings. He does not demand any price for His encompassing mercy. He gives it for the asking. Moreover, He is Omnipotent and All-powerful. He needs no subterfuges to forgive souls crying for mercy.

TRUE PERSEVERANCE

The highest degree of perseverance is called forth when adversities encompass a man all round, when he is threatened with loss of life, property and honour in the path of God and whatever is consoling and comforting forsakes him, so much so that even God tries him by closing the door of encouraging dreams, visions and revelations for a time, it is when man is surrounded by these dreary sights and the last beam of hope passes away that perseverance must be shown. Under such ills and sufferings a man must show firmness, not swerve from the line, hold in through fire and water, be willing to suffer every disgrace, wait for no help or support not even seek any good tidings from Almighty God, and in spite of his helplessness and the absence of all comforting elements he must stand up firmly, submitting himself, sink or swim, to the heavenly will without wringing his hands or beating his breast. This is the true perseverance which reveals the glorious face of God. It is this noble quality which the dust of the apostles, prophets, the righteous and the faithful still exhales.

—*The Promised Messiah.*

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AN APPRECIATION OF THE PROPHET

In the moral life of his countrymen he effected a remarkable reform. He abolished drunkenness and gambling, vices to which the Arabs had been specially addicted. He abolished the practice of infanticide, and also succeeded in rendering its memory detestable. It is said that Omar, the fierce apostle of Islam ; shed but one tear in his life, and that was when he remembered how, in the Days of Darkness, his child had beat the dust off his beard with his little hand as he was laying her in the grave. Polygamy and slavery he did not prohibit ; but whatever laws he made respecting women and slaves were made with the view to improving their condition. He removed that facility of divorce by means of which an Arab could at any time repudiate his wife : he enacted that no Muslim should be made a slave, that the children of a slave girl by her master should be free. Instead of repining that Mahomed did no more, we have reason to be astonished that he did so much. His career is the best example that can be given of the influence of the individual in human history. That single man created the glory of his nation and spread his language over half the earth. The words which he preached to jeering crowds twelve hundred years ago are now being studied by scholars or by devotees in London and Paris and Berlin ; in Mecca, where he laboured, in Medina, where he died ; in Constantinople, in Cairo, in Fez, in Timbuctoo, in Jerusalem, in Damascus, in Basra, in Baghdad, in Bokhara, in Kabul, in Calcutta, in Peking ; in the Steppes of Central Asia, in the islands of the Indian Archipelago, in lands which are as yet unmarked upon our maps, in the oases of thirsty deserts, in obscure villages situated by unknown streams. It was Mahomed who did all this ; for he uttered* the book which carried the language ; and he prepared the army which carried the book. His disciples and successors were not mad fanatics but resolute and sagacious men, who made shrewd friendship with the mal-content Christians among the Greeks and with the persecuted Jews in Spain, and who in a few years created an empire which extended from the Pyrenees to the Hindoo Koosh.

—*The Martyrdom of Man.*

*Mr. Winwood Reade, the author of *The Martyrdom of Man*, from which we have taken the above quotation was a confirmed and aggressive atheist. He could not therefore be expected to regard the Holy Quran as the word of God.—*Ed.*

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THE COLOUR PROBLEM

In its relation to Islam and Muslims

There is no problem, the solution of which is more urgently needed, if the world peace is to be secured, than that of the conflict of colour. Already, in the Italo-Ethiopian conflict, we see the possibilities of a world war of colour, which may yet involve the White and the Coloured races in a deadly conflict, the only end of which can be the victory of the one and the destruction and elimination of the other. There is hardly any phase of international relations which is not touched by or does not touch this colour question. If disarmament has been a failure, is it not legitimate to say that this is in large measure due to the refusal of the United States Government to accept the legitimate demand for naval parity, as an obvious condition precedent to disarmament, by Japan? If the League of Nations has proved a failure, is this not largely due to the fact that Japan regards League interference in Far Eastern Affairs as in large measure prompted by the United States of America which, while maintaining the Monroe doctrine of supremacy in the Western hemisphere, cannot tolerate the enforcement of a similar priciple in the Far East? If finally, the authority of the League of Nations as an instrument for the preservation of peace and the prevention of war has broken down, is it not largely because the League has come to be looked upon as a body designed for the protection of the white races as against the black, brown and yellow? The League of course has long ceased to be a body that counts anywhere, though no doubt there are still sentimentalists and humbugs who prefer to believe in its authority. That the possibility of a war in the world is grave, cannot on the other hand be denied. It would be wrong to suppose that the situation that has arisen has been created by Mussolini or by the Italians. In justifying his colonial policy, *Il Duce* in a recent public utterance compared himself to the great British and French Empire builders and colonisers, and indeed it would be difficult to find

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any difference between the attitude of the Italians and that of other European countries towards the coloured races.

Colour Prejudice

We are not so much concerned in the present article with the question of the conquest of Asiatic and African countries by European powers, as with the treatment accorded to the so-called coloured races by the Europeans. When Signor Mussolini spoke contemptuously of "black and savage races" bringing their grievances before the tribunal of the League of Nations, he was doing no more than reflecting the attitude which the white races have for generations, advisedly we do not say for centuries, adopted towards the non-white peoples of the world. That powerful races like the British and the French should have conquered other countries was a legitimate consequence of their need for colonial expansion and the power they had to fill this need at the expense of others. The British took from the French Canada, where in certain provinces the bulk of the population is of French descent, but there never has been any question of the French Canadians of Quebec and Montreal provinces being treated as an inferior race. The British took South Africa from the Boers, a race of mixed Dutch descent, but there never has been any question of the British treating the Afrikanders as an inferior race. Instances of this might be multiplied ; but we content ourselves with citing these cases, before going on to make our point, which is concerned with the treatment accorded to the coloured races by the Whites, and particularly by those which style themselves Nordic. A theory has arisen, started by the British in order to defend their attitude towards the natives of their Asiatic and African dependencies, and elaborated by the Americans, and which is that the coloured races are by nature, morally, mentally and physically inferior to the whites. This theory is known as the colour bar, and its enforcement in practice may yet precipitate another world war.

The Colour Problem

Up to two hundred or even a hundred years ago there was no such thing as a colour problem ; but in recent years, and

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particularly among what are called the Nordic races, there has has arisen the theory that the domination of the world is for the whites, subjection is for the coloured races. It is on the basis of this theory of the inferiority of the coloured races that the immigration laws of the United States of America and the dominions and colonies of Britain are based; the tendency of these laws being to close those all avenues of immigration to coloured people. In this way, practically all the British Colonies and Dominions have been closed to Indian immigration. Similarly America and Australia are closed to Japanese immigration. Now both India and Japan need room for the emigration of their surplus population. Japan needs it very urgently. Her recent conquests in Manchuria and Mongolia and even in China proper do not provide a field for emigration since climatically and otherwise they are not suitable for Japanese colonisation. The Japanese want room in countries suitable for colonisation by men and women of their race; and in this land hunger lie very dangerous possibilities. Similarly, the people of India, debarred from emigration to almost every British possession overseas, and denied the most elementary human rights even in countries where they are domiciled, are discontented. In this position lie dangerous possibilities.

The "colour bar" in its present form is in reality a product of the last fifty years and is confined to what the American sociologists call the "Nordic" races, the races which are of Anglo-Saxon origin. Amongst the Latins, prejudice against coloured people as such is practically non-existent, and though, as we have seen, they have a colonial problem, it is political, not racial. Thus, though the administration of the French colonies and dependencies in Africa and Asia is really less liberal than that of the British possessions, the relations between rulers and ruled are less tinged with bitterness. In Paris, brown Arabs and black Senegalese are received as hospitably as white citizens of France, and there is no sort of discrimination against them, such as in recent years has developed in Britain in regard to Indian residents. In regard to the British, to do justice to them, it must be remembered that this discrimination against Indians in England did not exist until very recent times. A

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quarter of a century ago, Indian students were as freely welcomed at English educational institutions and in English society as young Englishmen of the same class, and even now this prejudice is almost entirely confined to the middle and upper classes, not having permeated to the lower orders.

The Problem Analysed

In an admirable monograph on the subject, entitled *National Characteristics*, Dr. Karl Peters, a German who held a mathematical chair at the London University, drew attention to this phenomenon, pointing out that the English lower classes were so entirely free of prejudice against coloured people that they freely contracted marital and even extra-marital sexual relations with them, and this phenomenon is still observed amongst lower class Englishmen who settle in tropical countries. From their position, the inference would seem to lie that race prejudice is a political rather than a biological phenomenon ; but most Anglo-Saxon writers on the subject take a contrary view, holding in fact that colour prejudice is a defensive characteristic, automatically adopted by the white races which come in contact with coloured peoples, to prevent the former from eventually being swamped by the latter. In a very interesting book, entitled *A National Forecast*, Dr. Charles Pearson, a Fellow of Oriel College, Oxford, who for some time held the sociological chair in one of the Australian universities, expressed the opinion that eventually the white races must come to be confined to the relatively small temperate zone, while the occupation and government of the tropical countries would revert to the Asiatic and African races, who, thus controlling the world production of food-stuffs, would come eventually to dominate the world.

The Economic Aspect

This view is combated by Dr. Inge, the Dean of St. Paul's in a series of articles written some time ago, in which he denounced the selfish policy of exclusion of Asiatics, pursued by the United States of America and most of the British Dominions in the interests of white labour, and with the primary object of maintaining a high standard of wages. The writers of the "Nordic" school of sociology, like Mr. Lothrop Stoddard in his

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Rising Tide of Colour, hold the contrary view that, unless the white races pursue a policy of Asiatic exclusion, they must eventually be driven out of Africa and Asia, and perhaps eventually forced back into Europe. To us it seems that there is little ground for believing that race prejudice is a biological phenomenon. It is a political idea inspired by political and economic motives, having for its object the domination of the coloured races by the whites. It is this idea that inspires the "native policy" of the Afrikander Party in South Africa; it is this idea that inspires Asiatic exclusion; and it is this idea that must eventually precipitate that clash of colour of which writers like Mr. Lothrop Stoddard are so much afraid. But, since the white races are enormously out-numbered by the coloured races, which in spite of all obstacles are progressing rapidly in the arts which have placed the white races in a dominant position, it follows assuredly that a policy of exclusion can no more turn the rising tide of colour than could the traditional chair of the Danish King Knut prevent the waves from surrounding it. The policy of exclusion inspired by the "Nordic" theories of sociology is steadily arousing amongst the coloured races a hatred of the whites that must eventually engulf the latter unless it is assuaged. And the way to assuage it is not assuredly to apply the irritant of race prejudice, but the solvent of Islamic brotherhood. Where Islam prevails, race prejudice is conspicuous by its absence, as may be seen from the example of the dominion of Turks, a white race, over the Arabs and the Egyptians in the past.

Islam the Solvent

Alone among the religious and social systems of the world, Islam, from the day of its foundation, has stood for liberty, equality and the brotherhood of man. Under Islam, all men are free, all men are equal, all men are brothers; and, uniquely, not only is this a pious theory, but it is so far practised that amongst Muslims alone, among the races of the world, every man regards his fellow as a brother and an equal. We have said that this Islamic doctrine of brotherhood is more than a pious theory, it is a stark fact that is evident in every detail of Muslim life and history, and nowhere more so than in the

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political history of the Muslim Empires of the past, when Muslims have conquered races alien to them and governed them with justice, equity, and, what is more than either, in complete fraternity. The Arabs conquered a considerable portion of South-Western Europe; they neither found nor created a "native problem" in Spain. The Osmanli Turks conquered Europe and still hold a portion of it; but never have they treated their subjects as for example the Negroes of Africa are treated by the whites. The Chagatai Turks, more commonly if less correctly, called the Mughals, founded an Empire in India which lasted for three hundred years. Whatever difficulties they had to contend with they were embarrassed by no "native problem." In more recent years the descendants of the Osmanli Turks have conquered and ruled successfully over Egypt and large portions of Arabia; but in either case the conquerors identified themselves with the subject population to such an extent that they were soon regarded as friends and nationals, not as strangers and conquerors. In the whole history of the Turkish occupation of Egypt, although the Turks were a white, the Egyptians a coloured race, there was never any political discrimination against the latter. In Africa the Arabs have conquered and set up dynasties in large areas, others they have colonized, yet others they penetrated commercially. But wherever they have gone, they have been missionaries of civilization, and the native population have been vastly benefited by the coming of the Muslims, whether the latter came as conquerors, as settlers, or as traders. In Africa, it is possible amongst neighbouring tribes of the same ethnic origin, to perceive the enormous advance of those who have adopted Islam over those who have not; the former have become almost indistinguishable from their conquerors, the latter remain naked savages. It may be claimed that Christianity has also been a civilizing influence among the natives of Africa: it may have been so to a limited extent, though the evidences are that those who embrace Christianity very soon relapse into an even more degraded form of paganism; but this is certain, that the white Christians themselves do not regard their black converts as worthy of equal or even

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of human treatment. This essentially is the difference between Christianity and Islam : that the latter is based on the brotherhood of man, while the former is based on the superiority of the whites to all other races.

Civilizing Influence

In Islam, as we have said, lies the only solution of this problem of colour. Islam has been from its earliest origin, a great conquering and colonising power ; to this day Muslims hold sway over African and Asiatic races all over the world ; but nowhere does any perverted sense of race superiority make them treat the native races as their inferiors. Nowhere more than in Africa is the civilizing influence of Islam so evident. While the Christian missionaries have, in spite of governmental aid and encouragement, been able to make little impression on the barbarism of the aboriginal Negroes, Islam has claimed large sections of the African tribes, and what is more, has in a very short time proved so strong a civilizing influence that there can be little comparison between the Pagan tribes and tribes like Haussa who have adopted Islam. All over Africa, the tribes who have embraced Islam have, in a very short period of time, made such great strides in civilization as to be hardly identifiable from their non-Muslim kinsmen. Of course this tendency is not confined to Africa ; all over the world where a Muslim population lives side by side with non-Muslims, the superior civilization of the former is evident. But, what is important is that this superior civilization has never led Muslims to assume an attitude of superiority, or to place a racial or colour bar between themselves and the aboriginal inhabitants of the countries they have occupied. Under Islam, all men are brothers, the slave is the equal of the king ; and it is perhaps this democratic equality of Islam which has strengthened the civilizing force of Islam.

No Colour Bar

These two qualities of Islam, its essential democracy and its civilizing influence make it a factor in the social evolution of

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the world which cannot be ignored in dealing with that most vexed of problems, the colour bar. There is perhaps no problem more urgently important in world politics than that of the colour question, which threatens to be the rock on which some day the peace of the world will split. The colour problem is a comparatively new one. Until a couple of hundred years ago, no European race thought of asserting the essential superiorities of the White over the coloured races. If anything it was the other way about, since in those days peoples like the Chinese and the Japanese were apt to look with lofty contempt on the white barbarians.

THE UNIQUE TEACHER

So ended a life consecrated from first to last, to the service of God and humanity. Is there another to be compared to his, with all its trials and temptations? Is there another which has stood the fire of the world, and come out so unscathed? The humble preacher has risen to be the ruler of Arabia, the equal of Chosroes and of Cæsar, the arbiter of the destinies of a nation. But the same humility of spirit, the same nobility of soul and purity of heart, austerity of conduct, refinement and delicacy of feeling, and stern devotion to duty which had won him the title of *al-Amin*, combined with a severe sense of self-examination, are ever the distinguishing traits of his character.

—*The Spirit of Islam.*

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HINDUISM BEFORE AND AFTER ISLAM

[By Mr. A. F. Khan Choudhury, B.A., B. T.]

One of the questions that is now agitating the minds of the Hindu leaders is, what will be the fate of Hinduism in future? Will it not be swamped by the rising avalanche of Islam or Christianity? The cry has been raised from one corner of India to the other that Hinduism is in danger and societies and associations have come into being to save it from decay, disintegration and complete annihilation. The protagonists of the Hindu Mahasabha consider the Shuddhi and Sanghtan Movements as a challenge to Islam. The object of the present article is to examine the pros and cons of this question and to show whether Hinduism can at all be a rival to Islam, and to arrive at some definite conclusion.

What is Hinduism? Who founded the faith and when was it first established? No definite answer can be given to these queries as there is no cut and dry formula of faith in Hinduism, no definite code of morals, so much so that it has often been regarded as an elastic faith, sometimes a mere philosophy adapting itself to the changes in the ideas and manners of its followers. The only definition that has been found convenient to use for Hinduism by the protagonists of the Hindu Mahasabha is, that all faiths that are born in India and respect and venerate the cow come within the orbit of Hinduism. This faith arose in India in hoary antiquity when the Aryans came to India and since then it continued to grow and expand, until it was given its present form by Sri Krishna of Brindaban who gave it a religious garb. He was followed by countless Hindu reformers who interpreted this faith according to the changing conditions of time. Leaving aside the dogmatic side of the question, I shall try to depict Hinduism as it existed in the pre-Islamic period.

Monotheism was then almost unknown and countless deities had taken the place of the one Supreme Being. Image-

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worship was widely prevalent and the '*Puja*' or worship of different gods and goddesses was performed with great pomp and grandeur. God as the Lord of the Universe, was not known and peoples inhabiting lands other than India were regarded as outside the pale of God's dominion and as such were looked down upon as '*Maleech*' or unclean. In the words of Ibn Batuta, "Indians believe that there is no country like theirs, no religion like theirs, no culture and civilization like theirs and that they are God's chosen people upon earth." It was inconceivable for an Aryan to believe that God could raise His messengers even in countries other than India. The theories of incarnation and of the transmigration of souls were fondly cherished and considered to be the soul of the teachings and tenets of Hinduism. Conversion to Hinduism of the people of other faiths was unheard of and cow was held in high esteem. No respect was shown to the prophets of other religions and it was considered to be an act of merit to desecrate the churches of other faiths.

Social Condition

Regarding the social condition of the Hindus mention might be made of the tyranny of the castes and the condition of the lower class Hindus who were considered to be hardly better than animals. Their condition was degraded in the extreme. Inter-caste marriage and inter-caste dining were unheard of and untouchability reigned supreme. Priestcraft was in the ascendent and it was a terrible sin to protest against the high-handedness of the twice-born. Their word was supposed to be gospel truth. Seclusion of women had its full play and their condition was despicable. Their presence was considered as a curse and they had no share in the property left by their parents. Polygamy was universal, specially among the 'Kulin' Brahmins and it was regarded as a credit to have at a time one or two hundred wives. Polyandry was practised in certain parts of India and it was an act of virtue to perform the rite of '*Sati*' (burning of widows on the funeral pyres of their husbands). Houses of ill-fame were maintained in important towns of India, and homicide at the altar of gods and goddesses and infanticide were the order of the day.

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Intellectual Condition

The intellectual condition of the Hindus of the time was by no means very high. It is true that there were universities in certain parts of India but they were few and far between. Education was aristocratic in character and was accessible only to the members of the twice born caste. It was regarded as a 'forbidden fruit' for the members of the Depressed Classes and curriculum and the method of instruction were highly unscientific in character. History was excluded from the syllabus and too much stress was laid upon Grammar and Philosophy.

Political Condition

It may be true that oligarchy (confused with democracy) existed in some parts of India, but democracy based upon popular franchise was absolutely unheard of. The vast majority of the Depressed Class people could claim no share in the administration of the country and were treated like "dumb, driven cattle." Laws were framed for the benefit of the higher castes only (*Vide* the Institutes of Manu). Terrorism and secret societies were not quite unknown and these were very active during the days of Buddhist ascendency. Loyalty to the crown was recognized to be an excellent virtue, but only to a Hindu king, otherwise sedition was not uncommon. It was more or less a class-rule, rather than the rule of the people, by the people, for the people.

Economic Condition

The mode of living was very simple but the law of inheritance was thoroughly unequitable, unjust and unfair. Daughters and married sisters could claim no share in the legacy of parents and brothers. Beggary was widespread and it was considered to be an act of virtue to give something in charity, often indiscriminately. Naturally manual labour was shunned and mass-production was quite unknown.

Such was the condition of the Hindus at the time when Islam came into India and like the magic wand of the magician brought about a complete transformation, quite unique and unprecedented in the annals of India. From a desert, India became at once like a rich oasis, smiling in life and plenty, almost

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undreamed of in bygone days. We shall presently see what changes it wrought in India and how it influenced the life and faith of the people.

Religious Influence

Islam gave the inhabitants of India a new vision, a new outlook on life. It taught the unalloyed unity of God. It also taught that God was not only the God of one race or tribe but He was the Lord of the whole Universe, the God of all races and nations, of the Black, White and Brown, the God equally of Europe, Africa and Asia. Islam repudiated the theory of incarnation and the principle of the transmigration of souls, as such theories are at variance with God's attributes of Majesty and Forgiveness. Islam taught that God was not partial to any nation or tribe and that He raised His messengers in every country and among every nation and that the Muslims should accept them all as true. It enjoined upon its followers to invite others to the path of virtue and truth and thus showed its catholicity, broad-mindedness and charity. It further inculcated that Muslims should defend, if necessary, at the cost of their lives, the places of worship belonging to other faiths and thus opened the door of mutual love and understanding among the followers of different faiths.

The noble teachings of Islam profoundly influenced the Hindu society, widened its outlook and gave it a new vision of life. Several Hindu reformers were born both during the Pathan rule and the regime of the British, who interpreted Vedas in the light of the teachings of Islam, taught the unity of God, exhorted their followers to abandon idolatry and represented God not as the Lord of India only, but equally the Lord of the whole Universe, of all nations and races and tried to impress upon their people the brotherhood of the entire Hindu community if not the brotherhood of the whole of mankind. Some sects of Hinduism, *viz.*, Arya and Brahmoo Samajes, gave Hinduism a missionary colour and began to propagate their faith even outside India. Some even repudiated the theory of incarnation and transmigration. The sympathy of the Hindus has become widened as a result of the impacts of the teachings of Islam on Hinduism and they have begun to include reformers such as

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Buddha and Mahavira if not the Founders of non-Indian religions in the category of *Avatars* and to look upon the churches of their followers as objects of veneration.

Social Influence

Islam taught the brotherhood of man in its broadest and widest sense and laid down that all men are the children of the one God and that no person should or could claim superiority over another on account of his birth, descent or pedigree. It is the aristocracy of intellect that Islam recognises and not the aristocracy of blood, birth or nationality, which are matters of pure accident. There is no caste system in Islam, and even the blackest negro is entitled to marry and dine with the proudest descendant of the Prophet and can rise to the highest pinnacles of social eminence. Islam has encouraged globe-trotting and circumnavigation. The Holy tradition has it, "Seek knowledge even unto China," *i.e.*, Muslims should go to the remotest corners of the globe in pursuit of knowledge. In another place the Holy Quran says, " Travel over the earth and see how We have dealt with the iniquitous and misguided people." Islam is the only faith which has vindicated the rights and privileges of women, and has entitled them to a share in the property not only of their fathers but also of their deceased husbands and in some cases their deceased brothers Such slogans in Islam as, "The best among you is he who is best to his wife," "Paradise lies at the feet of the mother," "He who has two or three daughters and he schools them properly, the fire of hell is forbidden unto him," are indeed worthy to be written in letters of gold. It is true that Islam has approved of polygamy and divorce, but these are allowed only in exceptional cases. Widow-marriage it has ordained and encouraged ; the wives of the Prophet being mostly widows, and infanticide and man-slaughter at the altar of deities, are held to be culpable homicides amounting to murder and liable to be punished as such. It has emphatically condemned monasticism. Last of all Islam has refused to recognise the supremacy of the priest and regards every Muslim a priest and enjoins upon him to preach and propagate his religion.

These principles and tenets the Hindu religious reformers and leaders of social thought have tried to incorporate in their teachings. In fact Arya Samaj and Brahmoo Samaj are the product of Islam's impact on Hinduism. Islam has left its permanent imprint on Hinduism ; in some respects it has changed it out of all recognition.

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JAPAN AND ISLAM

(To the Editor, the "Review of Religions.")

Sir, A country which presents a great field for Islamic Missionary efforts is Japan, the most progressive, the strongest of Eastern nations; for I believe that there, more than in almost any other country, organised religious propaganda would be successful. There is much in the traditions of Islam, which would appeal most forcibly to the brave and chivalrous Japanese, while the simple rationalism of Islamic theology would commend itself to a nation so eminently practical. The Japanese are an adaptable race, who in the course of a brief half-century have proved their ability to absorb all that is best in Western civilisation; while on the other hand it is noteworthy that in spite of the strenuous efforts of Christian Missionaries the Japanese as a nation have rejected the religion of the West.

It is generally believed in foreign countries that Buddhism is the main religion of Japan, but nothing could be farther from the truth. The Japanese masses, it is true, pay nominal homage to the memory of the Buddha, but the bulk of them know very little about the tenets of that faith, and indeed regard the Buddha as a foreign deity as is suggested by one of their names for him—Osaka Sama (the Black Lord). The masses pay their devotions to a number of small deities of an animistic character, such as Dic'oq San (the god of good luck), Evis San (the fisher god) and so on, but these local deities are not taken seriously by educated people, most of whom are agnostics. As for the religion of the Sumurai (fighting caste) and the hereditary nobility, this system which is called "Shinto," is more a code of piety and chivalry than a religion, and indeed there is little that is incompatible with the tenets of Islam in the chivalrous code of Shinto. Shinto, of course, has a theology and a cosmogony of its own, but no one takes this very seriously.

The field would thus be clear for Muslim Missionary endeavour, and the Japanese mentality which is essentially

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religious in the best sense of the word, would, I believe, prove fertile soil. The Government is and always has been tolerant in religious matters, and so far from meeting with opposition, a well-organised Muslim Mission would probably meet with the most sympathetic treatment from the Imperial authorities.

There are, of course, Indian Muslims in Japan, chiefly engaged in trade, and some of them hailing from the Punjab, and there are mosques in Osaka and Kobe—a very fine one was built last year. So a Muslim Mission if sent to Japan would have a good basis for its operations.

Yours Sincerely,

ONE WHO KNOWS JAPAN.

[Our correspondent will be glad to know that an Ahmadi Missionary has already been sent to Japan.—*Ed.*]

ADDRESS OF WELCOME TO SIR ZAFRULLAH KHAN

The following Address of Welcome was presented to The Hon'ble Sir Chaudhri Zafrullah Khan, Member, Executive Council of the Governor-General of India, by the Anjuman Ahmadiyya Satankulam, (Trivandrum), on 6th August, 1935.

HONOURED SIR,

On behalf of the Anjuman Ahmadiyya of Satankulam may we approach you, sir, a great and distinguished leader of the Ahmadiyya community with a warm welcome on this your first visit to Southern India, at Trivandrum.

Having heard of your deep piety and great attainments, we have been cherishing an intense desire to have a *darshan* of you. Hence we have taken the liberty of coming to this place to offer you our respectful homage and welcome. We thank you, sir, for having graciously condescended to receive us, in the midst of your multifarious official duties.

May the Almighty Allah shower His choicest blessings on you and endow you with long life and prosperity.

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NOTES AND COMMENTS

Co-Education and Free-Mixing

Mr. John Peters has written a beautiful article in *Amrit Bazar Patrika* on the above subject. We have always advocated and supported the views Mr. Peters has expressed in his article. Being the views of an educated and cultured Englishman special significance attaches to them. We have always held that unthinking, blind and thoughtless imitation of all Western things, instead of benefiting the Indians who in many ways differ from the Western people is calculated to do them grave harm. Mr. John Peters says:

> I do not understand why a section of the people in India especially in Bengal, is eager for co-education. They want to educate their daughters and sisters but I do not know if co-education has any advantages over the system of education as imparted at present. Is it simply a craze for a new departure? The present system in my opinion, helps to maintain the pristine purity of Indian womanhood. Why try to copy the West blindly? The East is East and the West is West, the twain shall never meet. While writing this, the Poet, I am sure, did not want to cast any aspersions on the East nor did he say it in a spirit of derision. What he meant was that the East has its own culture and the West that of its own and that both will maintain their own originality. Copy the West blindly and *in toto* and you will disturb the placid and serene contentment of the Indian women who worship their husbands as incarnations of God. A little use of that rare virtue—I mean imagination and it will be brought home to the people who want to convert India into Europe, that all that glitters is not gold.
>
> Equality eh! that's a very high-sounding word—a very catching slogan. But even Herr Hitler is advising, nay compelling, the German people to retrace their steps. The home is the sphere of women and the cattle-field that of men. This has stood the test of time and a drastic or revolutionary change in the social order of things in any country is sure to bring disaster. Modesty is the best virtue or ornament of

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a woman. I am strongly of opinion that girls should not be allowed to cast away modesty and go unchaperoned to Parks, Pictures, and Theatres or Parties. I have seen girls travelling alone in tram cars and a target for side-long and sometimes shameless glances from men irrespective of age—I mean both young and old. Apparently, the sense of honouring women has not developed in the mass of Indian people and Indian woman has not learnt to freeze a man by her icy looks. She is not brought up in that atmosphere of freedom and in a land where communities are not always on good terms, the letting loose of girls without sufficient protection is only to invite trouble and uneasiness.

Don't keep them captives. Give them free air and plenty of exercise but for God's sake don't allow them to mix freely with people whom they don't know and to go about without chaperones. They can have plenty of education to make themselves good mothers and wives, without going to colleges meant for men.

Some Facts About Quetta Earthquake

The Quetta Earthquake has fulfilled a great prophecy of Prophet Ahmad. Naturally we are particularly interested in every thing that has any bearing on the subject of this earthquake. We take the following facts about this earthquake from the *Statesman* :—

To begin with, although from the point of view of loss of life the Quetta earthquake was the most disastrous that has visited India in historical times—the nearest approach to it being the Kangra earthquake of 1905—from the point of view of the size of the area over which the shock was actually felt it must take a less prominent place. Although seismological instruments in Calcutta and Bombay duly recorded shocks of great intensity, ordinary shocks and tremors outside Baluchistan seem to have been experienced in Sind alone; the rest of India was unaffected. But when the Bihar earthquake occured few parts of India escaped oscillation. Mr. West does not consider the Quetta earthquake to have affected a greater area than 300,000 square miles at most, a figure that may be compared with 1,900,000 miles for the earthquake of 1934, 1,750,000 square miles for the Assam earthquake of 1897 and 1,625,000 square miles for the Kangra earthquake of 1905. The epicentral area of Quetta earthquake, where, that is to say, the destruction was greatest, Mr. West estimates at 70 miles long and 15 miles wide along a narrow belt stretching from Quetta through Mastung to half way

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between Mastung and Kalat. For an earthquake this is small. One feathure of the Bihar earthquake was the length of time during which violent tremors persisted. Mr. West picks out the most striking feature of the Quetta earthquake as being "the very short time that it lasted, probably less than half a minute." And next the rapidity with which the effect of the shock diminished away from the area of the epicentre. As this seems to be a characteristic feature of Baluchistan earthquakes, Mr. West suggests that the focus or place of origin of the Quetta earthquake was not very deep beneath the surface of the earth, possibly not more than a mile or two. The depth or origin of certain great and destructive earthquakes, where shocks typical of a deep-seated centre of disrubance have been recorded at the other end of the world, have been variously estimated at anything from fifty to 1,300 kilometres below the surface of the earth, most of them originating at a depth of about 125 miles below the surface. What, however, the Quetta earthquake may have lacked in depth it certainly made up in intensity; the motion is described as that of a terrier shaking a rat. Mr. West is reassuring and quite emphatic that no volcano, extinct or active, had anything to do with the earthquake of May 31, 1935.

Would Germany turn Pagan ?

The Month, a Catholic organ deplores the increasing loss of Christian influence in Germany. All its leaders are openly anti-Christian. Hitler, Goering and Goebbels, the triumvirate that dominates Germany, have no use for any religion, much less for Christianity, a faith which was founded by a hated Jew, Jesus of Nazareth. Another Nazi leader, General Ludendorff of the Great War fame on the occasion of a recent demonstration in his honour said, "I am not merely an opponent of Christianity, I am literally an anti-Christian and a heathen and I am proud of it." Commenting on these remarks *the Month* writes :—

> The world, in its folly, and by one colossal blunder after another, has brought the nations within sight of another and a worse catastrophe, with a more virulent form of Prussianism again infecting Germany and, under the guise of Fascim, other States as well. This being so, having consistently pleaded for justice and charity in dealing with the conquered foe, we feel all the more at liberty to deplore and denounce the ridiculous extremes to which Nazified Germany has pushed her resentment. That she should, grown strong enough, have practically repudiated the Treaty forced on her acceptance was only to be expected ; any other self-respecting State would have done the

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like. But that she should have implicitly repudicted Christianity as well, and tried to compel her citizens to embrace a pagan political ideology, which is in essence a denial of fundamental human rights, must meet everywhere with Christian reprobation.....Man is radically religious: he must worship something outside himself. The Soviets have provided for their subject, adoration of the mummified corpse of Lenin. The German fanatics have sunk still lower and are engaged in deifying their leader, Hitler.....Political subserviency has never reached a more contemptible level.

Unity of the World

Mr. Guglielmo Ferrero, the well-known historian, writes in the *World Order*:

The world to-day is troubled by insomnia because both Europe and Asia are sick. The instability of Europe, the muffled ferment of Asia, threaten the mechanism of the rest of the world. If the various races are a prey to reciprocal hatreds, reciprocal fears, never were they more in need of each other than now. All of them are unhappy; they fear and despise each other and play each other false when they are most in need of their neighbours. Particularly is this true in Europe, which has never been so rent in pieces, nor so much in need of unity.

The contradiction is tragic, terrible, monstrous. We should not, however, too violently decry it: fate has willed that human kind should rely for foundations not only upon mutual trust and assistance but also upon mutual hatred and injury. For four centuries the outcome of every war, unless one of the combatants has been annihilated, has been coalition. This tragic contradiction is the preparation for universal civilization which tomorrow will dominate the earth.

The unification of the world, accomplished by colonization, by exploration, by emigration, by universal religions, by wars, by commerce, diplomacy, railroads and telegraphic communication, must lead to a civilization of a universal character. A single body cannot go on living under the guidance of several discordant and inimical consciences. The world body, which is now almost a physical entity, requires a single conscience in which there will be room for all that is best of the civilizations already existing to reside in harmony: Christian morality, occidental industry and science, the ancient wisdom of the East, the flower of European and Asiatic art.

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The problems of the world are too involved and complicated for the poet, priest and politician to solve. They require a divine remedy, a heavenly messenger for their solution. History bears testimony to the fact that whenever during its march to its great goal, the affairs of humanity have been in a hopeless mess, God has raised a Prophet to disentangle that tangled skein and give peace and solace to the sorely distracted world. A Prophet has appeared in our time also. He is Ahmad of Qadian, India. He alone can steer clear the bark of humanity of all shoals and whirlpools to the haven of safety.

A HEAVENLY WARNING

How many a garden and fountain did they quit!
And cornfields and noble dwellings!
And pleasures wherein they rejoiced!
So was it: and We gave them as a heritage to another people.
So the Heaven and the Earth did not weep for them nor were they given respite

—*The Quran.*

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THE SCIENCE OF HADITH AND EUROPEAN CRITICISM

[By M. Aslam.]

The Hadith *By the Maulvi A. R. Dard, M.A., Imam of the London Mosque, pp. 104 (Talif-o-Ishaat, Qadian, —price Re. 0-8-0).*

This is an excellent little book packed with information, and critical material, on the history and criticism of *hadith*, the name given to the collection of reports traced ultimately to actual witnesses of things which the Holy Prophet of Islam (on whom be peace) said or did in his lifetime.

It is a reaction if not a reply by the author to the Rev. Alfred Guillaume's work on *The Traditions of Islam*, a work which, to the present writer's personal knowledge, was in the hands of the author some years ago, and which the author completely disapproved at the time, which he now describes in his preface, as a work too narrow in scope and one which has been written to suit the purpose of the Christian missionary. Parts of the Rev. Alfred Gillaume's work which have been selected for definite reply in the present book show that Mr. Dard's opinion of the Christian work is amply justified.

Missionary Attiude

It is an interesting question why the attitude of the Christian missionary is so inimical to the *hadith*. The present writer fancies that this attitude is only part of the general adjustment which the missionary has had to make to the triumphant exposition of Islam, which has come with the rise of Ahmadiyyat. For, among the points of excellence which Ahmadiyyat has emphasised in Islam, is the fact that the records of the life and all the great and small doings of the Holy Prophet of Islam (on whom be peace) are so numerous and

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so reliable. And from the fact that compared with these records the records of the religious founders including Jesus (on whom also be peace) should be so slender and so unreliable, one can certainly argue the superior significance which, in God's design, may be attached to the teaching and the moral example of the Holy Prophet of Islam (on whom be peace). To meet this difficulty in his way, the Christian missionary has started questioning the value of *hadith*.

Maulvi A. R. Dard, whose work has so far largely been connected with his position as Imam of the Mosque, and Head of the Ahmadiyya Mission in London, has naturally had to address himself to the task of examining Christian criticisms of the *hadith* and defending their status as the second great source of the religion and the early history of Islam, the Holy Quran itself, being the first.

Not a Polemic

The book, however, is not a polemic, as one might expect from the circumstances in which, obviously, it has been written. It has a positive presentation of the elementary facts about the *hadith* with such critical discussions as naturally crop up here and there.

These facts are presented in fifteen chapters of unequal length, and these between them not only set forth all the important facts about the *hadith* and their collectors, but also dispose of all the difficulties which missionary writers have raised about this important department of the religious literature of Islam.

It is shown conclusively in the book that preservation of traditions had been begun in the lifetime of the Holy Prophet himself and under his guidance and that those who collected the traditions, took all possible precautions against forgery and interpolation, one of which was to insist on oral attestation, at each step, in the chain of narrators, all real evidence being ultimately only oral. It is also shown that collectors formulated other canons of criticism and these are in accord with the most

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advanced principles of the Modern Law of Evidence, such as the power and the will of the witness to speak the truth, as well as the intrinsic probability or improbability of evidence.

Sir William Muir

After quoting from several different sources, the canons of collection which collectors of *hadith* observed, it was necessary only to point to missionary criticisms of *hadith*, to expose the hostility and the hatred which they conceal—Maulvi A. R. Dard quotes Sir William Muir effectively:

> When a tradition contains statements in disparagement of Mahomet...his failure in any enterprise or laudable endeavour...then there will be strong reason for admitting it as authentic.

And readers will see that this canon, which proposes to disregard entirely the intrinsic merits of traditions, needs only to be stated to be dismissed as rank prejudice. The Christian missionary treats traditions cleverly but unconvincingly; he accepts traditions unfavourable to the Holy Prophet as authentic, and rejects traditions favourable to him as 'pious fraud' or else as 'wholly *ex-parte*.' They forget—most uncharitably indeed—that the Holy Prophet had his enemies and unless they had died or been converted repenting, they might easily have left evidence on the other side.

Fabricators of Hadith

To dispose of the sources on which hostile European biographers have drawn for their unedifying pictures of the Holy Prophet, Maulvi A. R. Dard has a whole chapter on the Fabricators of Hadith. At least four fabricators are mentioned: Ibrahim bin Abi Yahya, Muhammad bin Said Masloob, Muqatil bin Suleman and that arch fabricator Muhammad bin Omar al-Wakidi on whom European vilifiers have all relied for their sources, and who is unreservedly condemned by as many as fifteen unimpeachable authorities on *hadith*.

To dispose of, similarly, Christian accusations of 'pious fraud'

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Maulvi A. R. Dard presents instances of how examples of such fraud have been detected and discarded by responsible collectors of *hadith* themselves, a fact which Maulvi Dard rightly claims is a standing reproach to Christians like Gillaume who suggest that Muslims never troubled to criticise a *hadith*, provided it was 'edifying or unobjectionable to the orthodox.'

Unconscious Fabrication

The science of *hadith*, therefore, takes due note of conscious and unconscious fabrication, which, of course, proceed from all kinds of motives, the marvel always being how such a great mass of fabrication was at all traced and eliminated from the body of reliable *hadith*.

Maulvi A. R. Dard has a particularly interesting chapter on 'Some Apparent Contradictions in *Hadith*.' When instances of such contradictions are admitted, the problem is, what is to be done about them? The usual cause for partisan schools, among Muslims and others is to seize those *hadith* which are in their favour, and to ignore those equally reliable *hadith* which are against them. The reasonable course, according to Maulvi A. R. Dard, is to attempt a reconcilation, and at least, in the instances of contradiction quoted by him the attempt at reconciliation amply pays itself, by an enrichment of meaning in the contradictory *hadith*.

Question of Prophethood

To take a significant example, the Holy Prophet, on one occassion, said, 'there is no prophet after me' and on another: 'Had (my son) Ibrahim lived, he would have been a Prophet.' Unless reconciled, this contradiction would set a tough problem. Orthodox Muslims, in one time, have seized on the first *hadith* and built on it the doctrine that there is to be no prophet after the Prophet Muhammad (on whom be peace), not even one who, as his servant and follower, should rise in spiritual tutelage to him, and serve and spread his teaching. Such Muslims evidently forget that this *hadith*, thus interpreted, would be contradictory to the other, in which the advent of prophets after the Holy Prophet Muhammad is clearly contemplated, as at least possible. Is it then, no business of orthodoxy to resolve this contradiction?

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Restorer-Prophets

The contradiction, however, is easily resolved. The context of the first *hadith* shows that the word 'prophet,' as there used, is used in a specific sense, in the sense, namely, of one who should abrogate the Law and the Shariat brought by the Holy Prophet. Of such prophets, there is to be none, after the Holy Prophet Muhammad. Thus understood, the *hadith* is no longer contradictory to the *hadith*, which contemplates the advent of prophets who should be restorers and rejuvenators of the teachings of the Holy Prophet Muhammad. The advent of such Prophets, therefore, was not meant to be excluded by the first *hadith*.

A Hadith by Ayesha

This reconciliation is corroborated by a *hadith* we owe to one of the greatest, if not the greatest of *hadith* collectors, the holy consort of the Holy Prophet—Ayesha, who said 'do not say that there is no prophet after him (the Holy Prophet). Say rather that he is the seal of the prophets.' This expression 'seal of the prophets' (Ar. *Khatamunnabiyyin*) is also the one used in the Holy Quran, its orthodox equivalent 'the Last of the Prophets' not occurring in the Quran at all. And 'seal,' we know, is a source and sign of authority. 'Seal of the Prophets,' therefore, means 'Authority of the Prophets.' 'There is no Prophet after me,' therefore, means 'There is no Prophet after me, except with my authority.'

There are many other interesting matters discussed in this charming little book, in which the author has doubtless condensed, in a very small compass, a vast amount of study and thought. The production of it is a credit to him, considering how little leisure he must have had out of his multifarious and difficult duties as Imam of the London Mosque, and Head of the Ahmadiyya Mission in England.

Hadith and other Muslim Sources

Some chapters in the book, unconventionally small in size, are great in importance. These are the chapters on 'The Hadith and the Quran,' 'Sunnat and Hadith' and 'Fiqh and Hadith.'

The style throughout is direct, unambiguous and forceful.

The book which is well got up otherwise, is without an index, the omission of which may have been dictated by the small size of the book, but which is quite unjustified considering the very large number of names of persons, books and other sources which figure in the book.

A Highly Commendable Book

In spite of this, however, this little book as has been claimed above, is a highly commendable one.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel Haifa, Palestine

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra.)

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